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THE COSMIC MAN

Extracts from Sunday Morning Talks in Unity Auditorium, Kansas City, Mo., by

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AS STUDENTS of Truth, sons of the all-knowing Father, we stand at the Center and should fearlessly handle the so-called "mysteries" of Being. In reality, nothing is mysterious. There are no occult things to the man who knows the One Mind. Great minds are courageous, and no one makes much progress in spiritual understanding until he develops a fearless freedom.

The Cosmic Man, or Grand Man of the Universe, often referred to by religious mystics, is the Christ, and the Christ is the Higher Self of man. Thus a seeming great mystery is reduced to simple numbers. We do not realize the nearness of this Cosmic Man, because we have not found our Real Selves. Jesus Christ educated his followers to discern the real man. They, like most people, judged of man from the appearance, and Jesus was trying to lead them into the understanding of the Truth and help them to find the Higher Self. When he asked his disciples who men said the "Son of man" was, the reply came, "Some say John the Baptist: some, Elias; and others, Jeremias, or one of the prophets." Then said he to them, "But whom say *ye* that I am?" Spiritual perception was awakened in Peter and he

said, "Thou art the Christ, the Son of the living God." "And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

Spiritual perception reveals to us that we are not persons, but factors in the Cosmic Mind. Reveal yourself to yourself by affirming, "I am the Christ, the Son of the living God." Look at yourself not as flesh and blood, but as Spirit. Jesus Christ affirmed his True Self, and the Father acknowledged him. The reason of the limited comprehension and power of the ordinary man is found in the fact that he sees the world about him as under material law, and agreeing with it, he makes himself part of it. We can easily reason ourselves to be spiritual beings, but we have not the courage to affirm it. Whatever we can imagine, that we can attain; and if we can perceive our spiritual estate we can demonstrate it. Christ Jesus is the Cosmic Man, the Grand Man of the Universe, demonstrated, developed, brought out, in every man.

If we lose ourselves in outer study we become separated from the Center, and let go our hold on mind, the propelling force. It is possible to look out upon the universe with the eye of sense and see all things as material. Everything is then a passing show, and we the puppets. But the spiritual man knows that the universe is spiritual and within himself, and he studies it spiritually.

All of the great men of the world have realized to some extent the powers of the Higher Self. Napoleon said he was not as other men. He was not under laws and conditions and circumstances, but he made circumstances. He felt his *I Am* dominion, although he did not understand it. In what is called "genius" there is a gleam of the spiritual man expressing himself without reference to the world without. When the race thought presses down, the genius ceases to manifest his great powers; but if he will go by himself, and come in touch again with his Higher Self—the Christ—he shall once more be a genius.

The spiritual man is a law unto himself; and when

he claims his divine Sonship, like Jesus, he takes on authority and rises superior to the mortal law. Nature loves to obey the man who speaks to her with authority born of true dominion. The Cosmic Man, the Grand Man of the Universe, sings, "I set the pace for the human race." The Divine Law of the Unlimited is written in the heart of every man, and will assert itself when he proclaims it.

Jesus Christ came as the demonstration of the Cosmic Man. He walked on the waters, fed the multitudes from the universal ether, went through closed doors, and in every way showed himself superior to the laws to which ignorant men hold themselves in bondage.

It is also the privilege of the Cosmic Man to sweep away all discord, sickness, and death. The mind of the flesh believes in weakness, hunger, demands sleep, and in various ways limits man. But if man will identify himself with the Cosmic Man all these beliefs will be dissolved, and he will be free indeed. All is ours now; all we need to bring it into expression is to agree with the Real Self. Every morning say, "In the beginning God created me with full capacity and with dominion over all things. I am not personality, but Christ. God is my Father, and I Am his obedient Son. There is nothing I cannot do, because I know that with my almighty spiritual power all things are possible to me. I live in the Universal Spirit. I am not material, I am not weak, I am not sick; I am Spirit, and I now and forever identify myself with the Christ of God."

Preach to yourself a sermon like that every morning, another at night, and many times through the day. It is necessary to preach to the intellectual man and tell him the truth. He is very tenacious of what he thinks is true, and he must learn the truth, line upon line, precept upon precept, here a little and there a little, until he becomes quickened into spiritual understanding.

If you have to walk instead of fly, you have not found yourself. The Higher Self is not under any limitation whatever. If we follow the Lord Jesus Christ we shall do the things that he did, and greater, and the works will be done in just the way that he did his

mighty works—through the realization of the Cosmic Mind and its oneness with the Father.

* * * * * *

Our words do construct and also destroy. It was of their power that the Jehovah I Am said, "I make alive, and I kill." All the structures which we attribute to natural growth are the product of thoughts and words. "Without the Word was not anything made."

Study of the power of words reveals that they are constructive or destructive, according to the character of the idea which they convey. All things are first ideas; these ideas take form in mind and afterward become objective. The One Mind is the realm of Absolute Ideas. Substance is an Absolute Idea, but in coming into visibility the idea has its first movement, which is mental or etheric.

Our physicists have long been considering the cause side of materiality. They have held all kinds of theories, only to cast them aside as untenable. They now recognize that there is a Universal Ether, which they have postulated as lying back of matter, and they say it is made of ions of force. But they cannot describe the all-potential spiritual Substance in terms of matter. God cannot be described in material terms, and we find it true along all lines of spiritual knowing, that the intellect cannot grasp the unlimited. The mind must enter into the Absolute to understand the Absolute. When scientists try to describe the Universal Ether, some of their conclusions are stupendous. Sir Oliver Lodge calculates that in each one fifteen-thousands of a cubic inch of ether there must be the energy of a million horsepower station working continuously for forty million years.

Physicists have generally ceased trying to picture ether in terms of matter, but rather are inclined to explain matter in terms of ether. They tell us about atoms, yet atoms are so small that they have never been seen by men. They know they exist, because they have evidence of something which must have a cause, and they call it ether. The Universal Ether, which physicists are seeing with their minds and trying to estimate

with their five senses, is the thought-stuff of Divine Mind. It is the real Substance which the Word uses to make the universe.

If you want spiritual understanding, you will not find it by studying from the material viewpoint. To know why words are constructive or destructive, you must get an understanding of the living, intelligent, all-pervading Substance permeating everything. You may think of every "one fifteen-thousandths of a cubic inch of ether as filled with a million horse-power energy working continuously for forty million years," but nothing in the material universe can give an idea of this force here waiting to be appropriated and put into expression.

In the understanding of omnipresent spiritual Substance, we can see how all the so-called miracles of Jesus took place. He entered into the consciousness of this thought-stuff, and out of it multiplied the loaves and fishes. No material limitations could bind him, because he knew what was back of "matter," and he went in and out of closed doors as though they were not. He entered into the Universal Substance and spoke words corresponding to its character.

We fall short in speaking our true world into expression, because we speak negative words. In the One Mind all things exist in perfection, and every word we speak should be in acknowledgment of that perfection. Such words are constructive. When we speak of anything less than the perfect, our words fall short of the perfect standard in Divine Mind, and some destructive condition ensues.

It is good for us to consider our words and "take with us words," and return unto the Lord. Then out of the Universal Substance we shall make a new world and a new body. Don't wait for a great resurrection day to come in the future. Wake up now. Through meditation and prayer you will come in touch with the One Substance, which is here as the great matrix. Out of it everything is formed, and from it, here upon this earth, you shall make the new heavens and the new earth.

The new race must have a new vocabulary, and all negative, untrue words must be eliminated. If God is love, there is no reality in hate. The word "hate" probably sends out the most destructive vibration of all words. It reaches the mind of him against whom it is directed, and comes back, still carrying destruction. Thus you get in yourself the effects of every word of hate you send out. Think of the power of words of love. They construct and sustain, because God, the Great Causing Mind, is Love.

"LET THIS MIND BE IN YOU WHICH WAS IN CHRIST JESUS

FREEDA WOOLLEY

This Mind never takes offense; it never receives an insult; it never is jealous; it never is angry; it knows no malice.

Resentment never even suggests itself; it is never discouraged; it never whines nor moans.

It never listens to words of ill report and therefore never repeats such.

It does not gossip, or love iniquity.

It has always words of praise for all who come into its presence; it recognizes no enemies; it is not self-seeking: knows no pride.

Let this Mind be in you and your body will be *perfect, enduring, strong, beautiful.*

It is not looking for flaws, does not find fault, is not complaining.

This Mind never worries, frets, nor fears; hate is unknown to it.

It never fights, resists, nor in cowardice turns its back. It never has its feelings hurt.

Death holds no terrors; and sickness is completely under its control.

It is never sad, gloomy, brooding nor moody.

It never meditates on evil.

Knows no doubt of the power of God.

And denies no possibility to Man.

Does not condemn, or judge.

All because it is the Mind of God.

THE DAY OF THE HARVEST

IDA M. MINGLE

As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world. The Son of man shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.—Matt. 13:40-43, R. V.

EVENTS in the adjustment of the race consciousness, now taking place in the earth, testify the day of the harvest is at hand. Jesus designated this day as the "end of the world." Christians all through the ages have been inclined to believe that this end would be brought about by the wrath of God. Wrath is unknown to God, the Omnipotent Good, the Principle of Peace and Love. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." The Principle of Harmony does not produce disaster, neither can the Omnipotent Principle of Good produce evil. The cause of all inharmony lies in the seed idea that produced it. Man nourishes this seed in his heart as thought, and it brings forth a harvest in exact conformity to the character of the seed.

Sowing and reaping are not confined in their results to individual experience. The substance of the thoughts of men radiate out into the world and make up the universal atmosphere, collectively known as race consciousness. It is as impossible for the individual to bless or curse himself without blessing or cursing humanity, as it is impossible for the heart to be stimulated to greater activity and the lungs remain unaffected. There is a free circulation of thought continually going on in the race consciousness, and the individual takes on and gives off according to his state of mind. If ideas of purity, righteousness and harmony dominate in individual mind, the person becomes a constructive working factor

in establishing the kingdom of heaven (harmony) in the earth; and at the same time he attracts to himself both from the inner consciousness and the universal only that which is harmonious and good. Because of the operation of this universal mind action, metaphysically called Law, minds that are intent upon the acquisition of gross, material things, minds that are filled with corresponding gross ideas, do not reap good where others have sown the good seed, but instead they are under a law of adversity set up because their thoughts are adverse to the Omnipotent Good Principle. As a result, they reap all sorts of adverse things. God is not to blame for this state of affairs. God does not behold iniquity, neither does he present a remedy for iniquitous conditions.

Man instinctively prays in times of trouble, but the effective prayer must have as its basis the Truth that all that he desires is already established unto him. Man unconsciously makes this acknowledgment when he turns to God for help, for in this act of faith he acknowledges that God (Good) is supreme over the error that besets him.

There is no chance or "accidental happenings" either in individual or race consciousness. If a student of Truth carries along some pet indulgence, in spite of the Law which decrees that harmony and perfection must prevail, he will reap much warped and bitter fruit, however intense his desire may be to reap only that which is good. "God is not mocked; whatsoever a man soweth that shall he also reap."

Man is always master of his harvest. He determines the character of his fruits in the way he handles every proposition that presents itself. Every suggestion of action must be balanced with Principle in the same manner as thoughts in the abstract are balanced with Principle, if one is to reap harmonious expression in the manifest world. If hard experience comes, because of thoughts heretofore established in consciousness, man should rest in the conviction that the law of the Spirit of Life in Christ now sets at naught the law of karma. Through the power of the present thought, man can

offset the effect of past thinking, and at the same time lay the foundation of his future harvest.

In chemistry, two elements of dissimilar character do not harmonize, but are said to be antagonistic to each other. So in the great universal chemistry of Mind, thoughts of good and ill are antagonistic to each other, and eventually the inharmony is brought to the surface in order that purification may take place. This period, either in the individual or the race, is the "day of harvest," and marks the end of an order of thought. When the consciousness of the individual, or of the race, has been purged sufficiently of "all things that cause stumbling, and them that do iniquity" for the Good to become dominant, a new consciousness is established. Universal regeneration is the sum-total of individual regeneration.

All through the ages godly men have appeared, who radiated into the earth the substance of their rich thought. The holy ideas of godly men are the angels sent forth by the Son of Man. In the last half century hosts of true thinkers have arisen, and through their thought influence the underlying Good forced itself to the surface, and evil, as a consequence, expressed itself in visible chaos and riot. The wise student does not attempt to prolong the universal struggle for supremacy between error and Truth, now going on in the earth, through attaching himself in thought to the various incidents of the day, but schooled in the knowledge of the working of the law of creation, keeps his mind centered and poised *in that which he would see manifest in the earth.* "Greater love hath no man than this, that a man lay down his life for his friends." Man lays down *his life* when he lets go of personal opinions, ambitions and desires, petty convictions, race prejudices, and instead stays his mind upon the Omnipotent Good and its supreme laws.

Through the activity of the "elect"—the thinkers of good—whom the Lord has chosen, the day of adjustment will be shortened for all flesh. Now is the time for the righteous to "shine forth as the sun"—calm, poised, undisturbed and unmoved in the face of turmoil

and strife. This is not an unsympathetic attitude toward suffering humanity, but is an expression of that great compassion taught and demonstrated by Jesus Christ.

No one ever rendered assistance to another through becoming involved in the inharmony. The master discerns error, but for the purpose of correcting it. This is the righteous judgment referred to by Jesus, when he said: "My judgment is righteous; because I seek not mine own will, but the will of him that sent me." The will of "him that sent me" is that perfection become manifest. "Thy will be done in earth, as it is in heaven." Let the fruits of Divine ideas be established in the earth! Divine ideas do not bear fruit only as man lays hold of them through thought and makes them creative agencies in consciousness.

It is very evident that if the fruits of the Spirit are to become manifest in the earth in this day, that there must be a host of workers coöperating wholesouled, with the Principles of Truth toward this end. God is not an automaton, but is glorified in the earth only as he is glorified in the Son.

The "weeping and the gnashing of teeth" common to the "last days" is but the travail of souls in their passing from darkness unto light. Let the love of your heart go out to humanity, but let it be a constructive messenger of faith in the power of the Omnipotent Good to dissipate the darkness of the ignorant thoughts of the race. Bless the souls struggling toward the light through being faithful in speaking the Word that will uplift, cheer and purify. Constructive thought is to the despairing ones what warm rays of sunshine is to the plant, full of the urge to grow, hidden under the earth.

All genuine power is invisible. Underneath the surface of things is exhaustless intelligent energy awaiting the touch of a master mind to convert it into a stream of life for the healing of all nations. We touch the underlying good forces of the universe with the earnest Word of Truth, and bring into visibility the hidden melodies of God's kingdom.

What was established in the race by Jesus in his

day can be intensified by the activities of the Body of Christ in this day. Everyone has a work to do in establishing the new race consciousness, and that work will be an outer expression of the state of consciousness of the individual. We gravitate only toward that to which we are inwardly attached. That which we seek is seeking us; we cannot miss our own.

No matter what seems to be the relative aim of men in this day of adjustment, in and through all activity one supreme purpose is unfolding itself. The goal of this purpose is the establishment in the earth of principles conducive to the highest development of man. The quickening Spirit is now moving upon the face of the earth resurrecting all men into an appreciation of Life and its harmonious activities. With this appreciation will come a desire to know the Principle of Harmony; and with knowledge man will love the activities of Spirit with the same intensity as he has heretofore loved the things of sense. The kingdom of heaven is being established, and every soul is under obligations to be about his Father's business—the business of bringing perfection into manifestation.

"Man is not a victim of circumstance or environment. No matter how evil circumstances may seem, nor how much it may seem that some other personality is at the foundation of our trouble, God and good alone is real there, when we call his law into expression. If we have the courage to persist in seeing 'only God in it all' even the wrath of man shall be invariably turned to advantage. The very circumstances in life that seem torturing, heart breaking, evil, will turn to joy before our eyes, if we will steadfastly refuse to see anything but God in them. There is no permanent or real outward way of escape from miseries or circumstances; all must come from within."

"The Love of God is now active in my consciousness and radiates as a healing balm into all the world."
—*Selected.*

REALIZATION

WINOGENE S. SAVAGE

BACK through the musty halls of the "Has Been," I looked with tears, regrets, and sighed, "It might have been!" But the ache of it burdened my heart, and I was weary and ill at ease. "Some day," I breathed softly, "I shall see him; I shall know, and my desires shall be fulfilled!" "I am love," I affirmed, as I sought the power of stillness, but my heart still lingered in the dim past. But as the years passed, I lived and grew toward the light, which always beamed so radiant just behind the veil.

For every need, there is fulfillment; for every question, there is an answer; and for every prayer, there is the reply,—straight from the Heart of God. One day there came to me, in one great surging flood of realization, the whole message writing itself fully upon my heart, that the *past is dead;* the *future is unborn;* there is only the Now.

The long sad yesterday, with all its regrets and disappointments, *is buried forever.* You of the *Yesterday* are no more. You of the yesterday are gone never to return! Erase the false ideas of yesterday from your consciousness, deny them; their power to mar your today is nothing. Divine Wisdom took the past from you and you are through with it. You are immortal being, unborn, because eternal, therefore birth, maturity, death are powerless to touch you now.

Tomorrow is unborn. "Some day I shall take my place in this beautiful work of God," you say. Nay! *Tomorrow never comes.* But Being, Wisdom, Truth, are Omnipresent Now. If you dream of the future you are postponing your good—putting it off just as surely as you would defer a visit to a friend. You have only *now!* If you fail to use the now in its very fullness, wherein is your hope of immortality? The help you fail to give today, when it is needed, you must lose the

power to render tomorrow. And thus mortality by natural law perpetuates itself in human consciousness.

But open your consciousness to the Spirit, and the Voice will speak to you. You, in your radiant, quickened Divine Self may say: Now I am perfect Life! I see, I feel, I know, I am! Now all I ever dreamed is come to pass. I am poised, purified, renewed, radiant, quickened, perfected because God wills it *now*. This moment, alive with God, one with Truth, I am conscious of Christ. There is nothing else in all the world but Good, and I am that Good. Now is the realization.

Your spiritual growth is not a matter of time, but consciousness, and when you remember that this moment you can be just what you will to be, you have but to speak the Word. Make it large! Make it grand! According to your word, so be it unto you! Dare to declare all things, to decree all things and it shall come to pass, in that moment when you speak the Word. Because heretofore we made our affirmations for the future, we did not *lay hold* in the present of the good we affirmed. We trusted ahead for our good, which was not any faith or trust at all. "According to *your faith* be it unto you!" Ask largely and know it is established Now! Hold firmly to the consciousness of the fulfillment *now*, and do not watch for the thing to manifest. The thing you desire will become so eager to be recognized that you will not need to look for it; it will force itself upon you until you acknowledge it.

Healing, prosperity or whatsoever you will, is only a matter of *realization*, for the thing itself is *already omnipresent*, awaiting your creative word. I am, I can, I know, I do *now*. This moment I have, and everything *is* as I desire it. O glorious realization! Christ is risen, the at-one-ment is complete, and *heaven is here now!*

Bearing mental burdens make more stooped shoulders than does bearing heavy material loads.—*H. Emilie Cady in "Lessons in Truth."*

SELECTION

From an Unpublished Writing by
EMMA CURTIS HOPKINS

ATTENTION to any objective makes duplicate, replica, in achieving powers as in character. "By me kings reign," saith the King of kings and Lord of lords, Ruler in the heavens and the earth. Attention to the manner in which kings receive homage would result in kingly manners commanding homage. But only in kings' houses are children taught to receive homage as kings. To be a noble courtier is the height of even the titled subject's ambition.

It was only in the king's house that a little child six years of age was seated on the French throne with sceptre in hand and crown on head, that all the magnificent people of the court might pay him homage, that as dauphin of the house he might early learn to receive homage in kingly fashion.

At a certain point of attention to mathematics the origin of reckoning is touched and man can perform any given calculation with numbers. At this height he spills over with mathematics. The very airs about him are instinct with his science. Omar Khayyam was one of the greatest of mathematicians, and one of the greatest of observers of transactions by visioning:

"As when the tulip for its morning sup of heavenly vintage
From the ground looks up. Do thou devoutly do the same
Till heaven to earth invert you."

Kings of old sought such as could spill over or distil their knowledges into the atmospheres, to associate with the royal infants, that by psychometric encounter, or unconscious suggestion, the children of the royal house might learn easily and thus easily outstrip all the children of the subjects of the realm.

Masters of art along any line affect the brains of those with whom they associate. How stimulating to the brain is the aural spilling over of one who has been

taught by Him of the Heavenly Heights, who saith, "Look unto me," "I will instruct thee and teach thee," "I will show you great and mighty things."

What healing peace may circumadjacently radiate from one who has acquainted himself with him of the Heavenly Heights ever inviting, "Acquaint now thyself with me, and be at peace."

What rest to the weary may radiate from one who has come into identification with the Heavenly Presence ever calling, "Come unto me, and I will give you rest."

Is not Rest the greatest achieving power mentioned in the books of inspiration? "They rest from their labors and their works do follow them." "Returning unto the Root is rest," wrote the Chinese sages.

God is Rest.

Should a man be as rested as God he would do the works of God. The twelve labors of Hercules would be his daily accomplishment. Mythology veils these mystic lessons in story form. Whoever should rightly read mythology would find each god a noble lesson in Mystical Science. He would find the history of man and the cosmos lined out from start to finish.

Notice how Atalanta lost the race by saluting one little temptation en route. "Salute no man by the way," said Jesus. Notice how Thor is First among the gods to be destroyed in the twilight of the gods, the Armageddon of the last age. Thor of the ruthless hammer! Then the other gods also to be annihilated, step by step, till there be left only One God and His Name One, the New Name which no man knoweth, save he that receiveth it. Is it not easy to pick out the god of each nation in this twilight of time?

Who is obeying the single edict of the High and Lofty One inhabiting eternity, "Look unto me and be ye saved." "Till he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us therefore labor to enter into that rest."

Even as the Father hath loved me I also have loved you; abide ye in my love.—*John* 15:9.

PRAYER

BLANCHE BLOOR SCHLEPPEY

"WHAT is Prayer?" is the world-old question that can only be answered by the heart that asks it. Prayer is the language in which man talks to God, and its answer is ever according to his faith. Prayer is the spontaneous surrender of the will to that Power which one acknowledges to be greater than himself. A little child prays when it places its hand in its father's, and gives itself up trustingly to be guided by his superior wisdom.

Prayer is that unquestioning attitude of mind which sees the answer before the request is proffered. Prayer is either an ecstasy or an agony. It is the extremity of the body; the need of the soul or the transcendent cry of the spirit that wrings it from the heart of man and translates it into intelligible speech.

Premeditated prayer, or mere mouth-service, spends itself before it reaches the lowliest step of the Throne of Grace. No man can set a pattern for another man's necessity, and within the individual heart alone can the tender, confidential language between man and God, called prayer, be established.

Enter into thy secret place, the innermost consciousness, urged the Master, and beware of "vain repetition." "After this manner therefore pray ye," he said, signifying the spirit in which all prayer should be formulated; namely, that of absolute dependence upon the power and protection of the Father, in that wonderfully sublime and tender relationship of the soul conjoined to its highest Being.

There can be no more tender relation than that of father and child. Jesus, in teaching his followers the understanding of the wonderful love of God for man, could not have established a more beautiful comparison than his reiteration of the Fatherhood of God. To pray to God as a Father presupposes absolute confidence in his willingness to give his children all that he

has himself. When a child asks its father for any gift it does so without any element of fear or doubt. It makes its request as a right, by reason of its birth, and not in a supplicating manner. A child does not ask its father for the privilege of the home; it accepts everything in it as belonging to itself without the formality of begging for it. The child knows that because of its relationship to its father all things are possessed by it, even before it asks for them. And so, praying thus, man gets nearer to the great Heart, when he knows that because of his sonship, no good and perfect gift can ever be withheld. To live in this relation to the Father is to be an heir to that abundance which increases by being taken away, and makes the child who receives it a Prince of the Land of Perennial Plenty.

Jesus the Great Initiate probably realized, more than any other man, the importance of doing all things within the sanctuary of his own mentality. This is one of the greatest psychological lessons in the curriculum of Mind, and cannot be learned too early or too well. To establish the integrity of one's thoughts and make them strong enough to stand alone before permitting a public interference with their trend by other minds, is the highest protection one can have for the preservation of his best mental out-put. It is indeed a divine copyright, and is the prerogative of every thinker.

"To stand praying in the synagogues to be seen of men," is to send out one's thoughts broadcast to become the common property of those whose imperfect discrimination make them sorry keepers of man's spiritually-born treasures. Jesus knew this well when he said: "But thou when thou prayest" [or when man surrenders his restricted mental possessions to receive the influx of the one priceless Mentality], "enter into thy closet," and "shut the door." Let man talk the matter over with the Presence, which alone is capable of understanding his language. And the Presence which hears him in this intimate relationship, will send forth his beautiful ideas, full-grown, with prodigal hand, to regenerate those hungry, appreciative souls who are able to receive the baptism of his perfected thought.

"Cast not your pearls before swine," said the Per-

fect Man. Let no man intrude upon the sanctity of your mental castle. Let it remain impregnable to the world, with Truth, the Master Thinker, as Keeper of the Key.

True Prayer is a language that cannot be circumscribed by the human mind, but flows so urgingly from the yearning, needy soul that one is often unaware of the fact that he has prayed at all.

In times of stress and extremity, there comes from the depths of consciousness one agonizing cry of appeal, of faith, of absolute surrender—"My God, my God!" This is the Word, the Name in which, if ye ask, believing, ye shall receive. This Word is all the prayer man ever needs to utter; and such prayer becomes a sweet privilege, stimulating the human heart to seek ever anew, for the beautiful fruition of its sustaining power,—ever leading the soul forth upon its quest to transmit its joy and glorious promise to other children of the Father. So:

THIS IS MY PRAYER

Give me a pulsing heart to feel
The need of other hearts, and kneel
With them when lonely shadows steal
Across the way.

Give me a vibrant hand and strong
To right a weaker brother's wrong,
Or smooth some tangled place along
His onward way.

Give me a spirit swift to greet,
And lay life's incense at the feet
Of every soul I chance to meet
Upon the way.

Give me to feel with kindness rare,
Give me to act with courage fair,
Give me to bless. This is my prayer
Along the way.

If ye love me ye will keep my commandments.—*John* 14:15.

BIBLE STUDY

Interpretation of Genesis 2:15-20 R. V. Its Application in Individual Consciousness.

15. *And Jehovah God took the man, and put him into the garden of Eden to dress and to keep it.*

The garden of Eden is the consciousness of form expressing in Divine Mind, and picturing forth in the symmetry of the perfect body. Jehovah God, or that active principle of Divine Mind in substance, places man in the garden of Eden to "dress and keep it." Man dresses and keeps this garden through developing in consciousness the original, pure ideas of Divine Mind. As man establishes ideas of Truth in Mind, he calls into manifestation the spiritual body imaged in substance by Divine Mind.

16–17. *And Jehovah God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*

A "tree" represents the connecting link between the formed substance (earth) and the formless spirit (heaven). To "eat" is to appropriate the substance of ideas through thinking upon them. "Evil" represents the realm of reaction, which is that phase of consciousness which loses sight of the Source of ideas, and becomes enamored with the thing formed. Form has a place in creation, but it is subject to the creative idea that begets it. The activity of an idea in Mind produces sensation; to become involved in the *sensation* of an idea is to eat of the "tree of the knowledge of good and evil;" and to die to the idea, which is the *spirit* of all activity.

Materiality, which is adverse to spirituality, was set up when man became involved in thoughts of the external, and lost sight of the creative idea. Because of this action, man gradually becomes separated from the realm of Divine Ideas, which is separation from God. Death is the result that follows separation from God-life.

18. *And Jehovah God said, It is not good that the man should be alone; I will make him a helpmeet for him.*

Man must have avenues through which to express himself. These avenues are the *helpmeets* designed by Jehovah God, or the Christ identified in substance. Man represents wisdom. It is not good for wisdom to act alone; it must be joined with love in order that harmony may be brought forth. Both the soul and body are *helpmeets* to man, and avenues through which he expresses the ideas of Mind.

19–20. *And out of the ground Jehovah God formed every beast of the field, and very bird of the heavens; and brought them unto the man to see what he would call them: and whatsoever the man called every living creature, that was the name thereof. And the man gave names to all cattle, and to the birds of the heavens, and to every beast of the field; but for man there was not found a helpmeet for him.*

It is in the soul or substance side of consciousness that ideas are identified, that is, *named.* Whatever we recognize a thing to be, that it becomes to us. This is the naming power vested in man (wisdom). The "beasts of the field" and the "cattle" represent ideas of strength, power, vitality and life. These ideas must be recognized by the I Am before they can be formed. The "birds of the heavens" are the free thoughts, and represent the interchange between the subconscious and the conscious activities of Mind. Man has power to name all ideas that are presented to his conscious mind, whether they come from the inner consciousness or from the without.

Wisdom, the masculine of man needs a helpmeet. Love in the soul (woman), has not yet been developed and established in substance.

I grant unto every being in the universe, whether seen or unseen, his Divine purity and innocence, which in due season will lead him to the fountain of Life, where God (the Good) shall wipe away all tearstains from his soul.—*Hannah More Kohaus.*

SUNDAY LESSONS by Charles Fillmore

SUNDAY, OCTOBER 20.

UZZIAH, KING OF JUDAH, HUMBLED.—II Chron. 26:8-21.

8. And the Ammonites gave tribute to Uzziah: and his name spread abroad even to the entrance of Egypt; for he waxed exceeding strong.

9. Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning of the wall, and fortified them.

10. And he built towers in the wilderness, and hewed out many cisterns, for he had much cattle; in the lowland also, and in the plain: and he had husbandmen and vinedressers in the mountains and in the fruitful fields; for he loved husbandry.

11. Moreover Uzziah had an army of fighting men, that went out to war by bands, according to the number of their reckoning made by Jeiel the scribe and Maaseiah the officer, under the hand of Hananiah, one of the king's captains.

12. The whole number of the heads of fathers' houses, even the mighty men of valor, was two thousand and six hundred.

13. And under their hand was an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.

14. And Uzziah prepared for them, even for all the host, shields, and spears, and helmets, and coats of mail, and bows, and stones for slinging.

15. And he made in Jerusalem engines, invented by skilful men, to be on the towers and upon the battlements, wherewith to shoot arrows and great stones. And his name spread far abroad; for he was marvellously helped, till he was strong.

16. But when he was strong, his heart was lifted up, so that he did corruptly, and he trespassed against Jehovah his God; for he went into the temple of Jehovah to burn incense upon the altar of incense.

17. And Azariah the priest went in after him, and with him fourscore priests of Jehovah, that were valiant men:

18. And they withstood Uzziah the king, and said unto him, It pertaineth not unto thee, Uzziah, to burn incense unto Jehovah, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honor from Jehovah God.

19. Then Uzziah was wroth; and he had a censer in his hand to burn incense; and while he was wroth with the priests, the leprosy brake forth in his forehead before the priests in the house of Jehovah, beside the altar of incense.

20. And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out quickly from thence; yea, himself hasted also to go out, because Jehovah had smitten him.

21. And Uzziah the king was a leper unto the day of his death, and dwelt in a separate house, being a leper; for he was cut off from the house of Jehovah: and Jotham his son was over the king's house, judging the people of the land.

SILENT PRAYER—*Man's strength is not physical but spiritual. Be ye strong in the Lord and the power of his might.*

This king of Judah had two names—Uzziah, "Jehovah is my strength," and Azariah, "Jehovah hath given me help." In verse fifteen of this lesson these names are combined: "he was marvelously helped, till he was strong." All these occult references to a certain power in man's constitution indicate that this is more than history. History is here used to veil the action of the faculty Strength, under certain movements of mind.

At some point in the history of the soul each faculty has had its turn in playing king. When Wisdom dominates, Solomon is king; when physical Strength absorbs all the thoughts and manifestations in body, Uzziah is king. So on throughout the twelve faculties.

The strength center in the body is at the small of the back. It is directly connected with the physical forces, and when dominant, draws upon all the region below the diaphragm. "The Ammonites [generative region] gave gifts to Uzziah: and his name [character] spread abroad even to the entering in of Egypt [bowels]; for he waxed exceeding *strong*." His strength extended up to the *solar plexus*, Jerusalem, where he built towers and fortifications. The building of towers in the wilderness, the hewing out of cisterns, the cattle, his love of husbandry, etc., all point to characteristics of Strength. This quality is aggressive, warlike, combative. It makes generals of some men and prize fighters of others, when allowed full sway in consciousness.

But there is a limit to the personal domination of

the faculties, especially those pertaining to the "earth" or substance side of man's being. Strength must not attempt to perform the office of a higher faculty; and when it is cultivated to the point where it assumes to do so, deterioration sets in. Uzziah was "lifted up" until he went into the temple of the Lord to burn "incense upon the altar of incense." This burning of "incense upon the altar of incense" is the most delicate, secret process that goes on in the body. It is a process of transmutation: the animal nature goes through a refining and is changed; the corruptible puts on incorruption. This is typified by the offerings to the Lord, through the priests, made by the Israelites. The priests only can take part in this, because it requires spiritual understanding. The natural man, whose strength is in his loins, has no conception of his spiritual nature until he is purified by the righteous application of the law.

Whoever cultivates physical strength to the exclusion of the higher faculties is on the way to the sin of Uzziah. Professional athletes and strong men of every character are short lived. When they are apparently at their best they begin to show evidences of weakness. The "leprosy" or deterioration is caused by the strength essence pouring in upon the burning altar of transmutation within the organism. Instead of being transmuted, the essence is consumed and the body weakened.

All people who depend upon physical strength have this experience. The one and only remedy is in the cultivation of the truth that strength is not physical, but spiritual. This will lift up Uzziah to the priesthood, and he will be allowed to officiate at the altar of incense.

Sunday, October 27.

MANASSEH'S WICKEDNESS AND PENITENCE.—II Chron. 33:1-13.

1. Manasseh was twelve years old when he began to reign; and he reigned fifty and five years in Jerusalem.

2. And he did that which was evil in the sight of Jehovah, after the abominations of the nations whom Jehovah cast out before the Children of Israel.

3. For he built again the high places which Hezekiah his father had broken down; and he reared up altars for the Baalim, and made Asheroth, and worshipped all the host of heaven, and served them.

4. And he built altars in the house of Jehovah, whereof Jehovah said, In Jerusalem shall my name be for ever.

5. And he built altars for all the host of heaven in the two courts of the house of Jehovah.

6. He also made his children to pass through the fire in the valley of the son of Hinnom; and he practiced augury, and used enchantments, and practiced sorcery, and dealt with them that had familiar spirits, and with wizards: he wrought much evil in the sight of Jehovah, to provoke him to anger.

7. And he set the graven image of the idol, which he had made, in the house of God, of which God said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name for ever:

8. Neither will I any more remove the foot of Israel from off the land which I have appointed for your fathers, if only they will observe to do all that I have commanded them, even all the law and the statutes and the ordinances given by Moses.

9. And Manasseh seduced Judah and the inhabitants of Jerusalem, so that they did evil more than did the nations whom Jehovah destroyed before the children of Israel.

10. And Jehovah spake to Manasseh, and to his people; but they gave no heed.

11. Wherefore Jehovah brought upon them the captains of the host of the king of Assyria, who took Manasseh in chains, and bound him with fetters, and carried him to Babylon.

12. And when he was in distress, he besought Jehovah his God, and humbled himself greatly before the God of his fathers.

13. And he prayed unto him; and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that Jehovah he was God.

SILENT PRAYER—*When Wisdom builds the house its foundation is Truth.*

The meaning of Manasseh is, "making to forget." Metaphysically, we should designate it as "denial." Ephraim (double fruitfulness) and Manasseh (making to forget) were brothers, the sons of Joseph. We find that they answer to the Will and the Understanding, or the "Yes" and the "No" attitudes of mind in their active relation to the body. Thus, when we take the affirmative and positive, without seeking to know the relation of things, we are Ephraim, the Will. When we relax into the realm of related conditions, and lose ourselves in observing the phenomenal, we are Manas-

seh, the Understanding. The well-balanced man establishes both of these states of mind in equilibrium, and is poised between affirmation and denial, which is reflected into body as positive and negative.

A too active will causes one to become tense and brittle, while a too active understanding expands and opens us to the multitudinous thought emanations of the whole race. But affirming and denying, with spiritual ideals constantly before us, gradually raises the whole man on a spiral of ascending mind-force, until he attains the Christ consciousnes and is free from all thoughts of duality.

The twelve years of age of Manasseh, when he began to reign, means that the negative mentality had involved all the twelve faculties. Hence all the thoughts were "evil in the sight of the Lord." One of the evidences of a truly spiritual mind is the ability to master and overcome conditions. Evil means a falling short, or failure, in this respect.

Baalim and Asheroth represent Nature in its various sensuous aspects. "All the hosts of heaven" are the sun, moon, and stars and the twelve signs of the zodiac. When we fall into the evils of Manasseh we think the planets and stars rule over us, and that it is necessary to pay them a certain degree of homage, or worship, because of their influence. Some people in this day have great faith in their "ruling planets," and think they are bound to certain traits of character because they were born when those sidereal bodies were in the ascendency. This is "forgetfulness" of the God power within us, and brings us into condemnation.

The Manasseh mentality usually goes from one step of Baalim worship to another, until it exhausts them all. Luck, chance, the changeable laws of animal life, enchantments, sorcery, familiar spirits and wizards, are some of the avenues through which the Manasseh mind attempts to regulate its life. Astrology, palmistry, the guidance of spirits, mesmerism, hypnotism, are some of the many modern forms of "denial" of God. Indulged in for a time they lead the negative mentality into deeper and deeper bondage, until the transgressed law

reacts upon the transgressor, and he is put "in chains" and "bound with fetters" and carried to Babylon," or utter confusion. The escape is through prayer to God, and the return to his "city of peace" within the soul—Jerusalem.

SUNDAY, NOVEMBER 3.

JOSIAH'S DEVOTION TO GOD.—II Chron. 34:1-13.

1. Josiah was eight years old when he began to reign; and he reigned thirty and one years in Jerusalem.

2. And he did that which was right in the eyes of Jehovah, and walked in the ways of David his father, and turned not aside to the right hand or to the left.

3. For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father; and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the Asherim, and the graven images, and the molten images.

4. And they brake down the altars of the Baalim in his presence; and the sun-images that were on high above them he hewed down; and the Asherim, and the graven images, and the molten images, he brake in pieces, and made dust of them, and strewed it upon the graves of them that had sacrificed unto them.

5. And he burnt the bones of the priests upon their altars, and purged Judah and Jerusalem.

6. And so did he in the cities of Manasseh and Ephraim and Simeon, even unto Naphtali, in their ruins round about.

7. And he brake down the altars, and beat the Asherim and the graven images into powder, and hewed down all the sun-images throughout all the land of Israel, and returned to Jerusalem.

8. Now in the eighteenth year of his reign, when he had purged the land and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of Jehovah his God.

9. And they came to Hilkiah the high priest, and delivered the money that was brought into the house of God, which the Levites, the keepers of the threshold, had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin, and of the inhabitants of Jerusalem.

10. And they delivered it into the hand of the workmen that had the oversight of the house of Jehovah; and the workmen that wrought in the house of Jehovah gave it to mend and repair the house:

11. Even to the carpenters and to the builders gave they it, to buy hewn stone, and timber for couplings, and to make beams for the houses which the kings of Judah had destroyed.

12. And the men did the work faithfully: and the overseers of them were Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set it forward; and others of the Levites, all that were skilful with instruments of music.

13. Also they were over the bearers of burdens, and set forward all that did the work in every manner of service: and of the Levites there were scribes, and officers, and porters.

SILENT PRAYER—*Truth is. I am the thought of Truth, hence I am.*

We are told that Josiah "walked in the ways of David his father," but history says his father was Amon; hence we perceive that the "father" here referred to is the spiritual parent, whom David represents all through the Hebrew Scriptures. Jesus was the Son of David; that is, his root-source was spiritual, and through acknowledgment of that source he came into the powers of the God-Man.

So Josiah, meaning "Jehovah supports," is that in man that connects itself with the Spirit, and tries to carry out or substitute Being for seeming. To do this we should begin early, and go right forward, turning neither to the right hand nor the left. This unwavering loyalty to Truth is necessary to success. Vacillation excites distrust in ourselves, our God, and our friends. A good affirmation for the vacillating mind is, "Though he slay me, yet will I trust him."

The purging of Judah and Jerusalem is systematic denial of errors of mind, and wrong practices, that have become habits in both the objective and subjective consciousness. "Asherim," or "groves," were the symbols of the Phœnician Venus, the goddess of love, and were usually of a sensual character. Metaphysically, the "molten images" and the "graven images" mean those productions of the imagination which are first in a free, then in a formed state of consciousness. The lascivious imagination is in the molten state, the second step of which is the "graven image," or physical sensation. These are both to be purged and denied in mind and body. We thus dissolve or make "dust of these conditions, and casting them from us utterly, they go back to the formless and inert.

The burning of the bones of the priests on the altar means the sacrificing or giving up of the material or gross forms of our religion or ideas of God. You may have overcome sensuality, and changed your ideas

about the personality of God, yet are clinging to some personal spiritual leader or priest. Burn these "bones," by vigorous denial of human foolishness and ignorance, and affirmations of Divine Wisdom. In ancient times, as now, it was the habit of the devout to give special reverence to priests and spiritual leaders, and to call them "father." Jesus puts a quietus upon this man worship, in Matthew 23:8: "But be not ye called Rabbi: for one is your teacher, and all ye are brethren. And call no man your father on the earth: for one is your Father, even he who is in heaven."

After denying and purging the mind of error we should see to it that we put the builders at work upon the temple. Denial is always destructive, and leaves vacancies in the consciousness to be built up with true statements. When vigorous denial is followed by a feeling of weakness, we may know that we have destroyed some thought structure upon which we have been depending, and have built nothing in its place.

We should then affirm our spiritual strength until we are again in the consciousness of strength. The carpenters and builders are the universal constructive forces of Being. These are always at work in the organism, when right thought is holding sway, but after a siege of error it is necessary to start them anew by affirmations of substance based in Truth—"hewn stone," the unity of good, "timber for couplings," and the eternity of the now, "beams for the houses."

SUNDAY NOVEMBER 10.

THE FINDING OF THE BOOK OF THE LAW.—II Chron. 34:14-28.

14. And when they brought out the money that was brought into the house of Jehovah, Hilkiah the priest found the book of the law of Jehovah given by Moses.

15. And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of Jehovah. And Hilkiah delivered the book to Shaphan.

16. And Shaphan carried the book to the king, and moreover brought back word to the king, saying, All that was committed to thy servants, they are doing.

17. And they have emptied out the money that was found in the house of Jehovah, and have delivered it into the hand of the overseers, and into the hand of the workmen.

18. And Shaphan the scribe told the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read therein before the king.

19. And it came to pass, when the king had heard the words of the law, that he rent his clothes.

20. And the king commanded Hilkiah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah the king's servant, saying,

21. Go ye, inquire of Jehovah for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found; for great is the wrath of Jehovah that is poured out upon us, because our fathers have not kept the word of Jehovah to do according unto all that is written in this book.

22. So Hilkiah, and they whom the king had commanded, went to Huldah the prophetess, the wife of Shallum the son of Tokhath, the son of Hasrah, keeper of the wardrobe (now she dwelt in Jerusalem in the second quarter); and they spake to her to that effect.

23. And she said unto them, Thus saith Jehovah, the God of Israel: Tell ye the man that sent you unto me,

24. Thus saith Jehovah, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah.

25. Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore is my wrath poured out upon this place, and it shall not be quenched.

26. But unto the king of Judah, who sent you to inquire of Jehovah, thus shall ye say to him, Thus saith Jehovah, the God of Israel: As touching the words which thou hast heard,

27. Because thy heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and hast humbled thyself before me, and hast rent thy clothes, and wept before me; I also have heard thee, saith Jehovah.

28. Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants thereof. And they brought back word to the king.

SILENT PRAYER—*With Jesus we proclaim, "I am the resurrection and the life."*

The poet says, "There is neither good nor ill, but thinking makes it so." The standards of good and evil which we are in our human way setting up are not the true, enduring standards of Being. Being itself must set up those standards which correspond to its perfect nature, and we shall never be at peace until there is a conformity thereto in thought and body.

Some people are satisfied with a restoration to normal good health, others dream of perpetual youth, and others go still further and see the possibility of not only youth, but comeliness of mind and body far exceeding the wildest dreams of the beauty-intoxicated poet or artist .

There is a divinity within us that will never be satisfied until it works out its ideals in a perfect mind and body. This is the teaching of this lesson. Josiah had built the temple and restored things to their normal condition, when in bringing out the money that was in the house of the Lord they found the "book of the law of the Lord given by Moses." Money represents the reserve vital energies of the mind and body. When these begin again to assert their progressive power in consciousness there is revealed a Divine law of human evolution. This is the law of the Lord given to Moses. "Shaphan the Scribe" means the subjective memory, which brings out the inner rule of action that will lead on to higher and better things through mental and physical evolution.

In the subjective consciousness is stored the memories of the past, and we carry in our minds and bodies all the results of thoughts and acts of the whole race. We are our own ancestors, and when the subjective begins to come to the surface it is revealed to us that our "fathers have not kept the word of the Lord, to do according unto all that is written in this book." There are higher standards of life, character, and body to be attained though it be seemingly through evil conditions.

Huldah the prophetess, dwelling in the "second quarter of Jerusalem," and keeper of the "wardrobe," is the intuitive perception of the "second" or subjective consciousness. The brain through which this "divinity within" functions is between the breasts, and is connected with the love nature. This is why it is designated as feminine.

Some Bible authorities claim that the "wrath" of the Lord might with equal propriety be translated the "blessings" of the Lord. We do know that in the destruction of limited and inferior forms of life other and

higher forms take their places, and it is actually a blessing in the end. So the wrath that comes to our fleshly tabernacles is an ultimate blessing if we build anew unto the Lord.

When we are tender and humble—that is, loving and nonresistant—we do not suffer under the transformations that go on when the Mosaic law is being carried out. Some people give up the body when this change takes place in consciousness. But this is not necessary under the Jesus Christ dispensation, which had not been given when this Scripture was written. Through the strength, power, purity, and love which Jesus imparted to the race consciousness we may rise superior to the penalty of transgressed law, and live forever in these present forms. This is the teaching of Christianity, which Jesus demonstrated in his own physical resurrection.

SUNDAY, NOVEMBER 17.

THE KINGDOM DIVIDED.—I Kings 12:6-16.

6. And king Rehoboam took counsel with the old men, that had stood before Solomon his father while he yet lived, saying, What counsel give ye me to return answer to this people?

7. And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

8. But he forsook the counsel of the old men which they had given him, and took counsel with the young men that were grown up with him, that stood before him.

9. And he said unto them, What counsel give ye, that we may return answer to this people, who have spoken to me, saying, Make the yoke that thy father did put upon us lighter?

10. And the young men that were grown up with him spake unto him, saying, Thus shalt thou say unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou speak unto them, My little finger is thicker than my father's loins.

11. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father chastised you with whips, but I will chastise you with scorpions.

12. So Jeroboam and all the people came to Rehoboam the third day, as the king bade, saying, Come to me again the third day.

13. And the king answered the people roughly, and forsook the counsel of the old men which they had given him,

14. And spake to them after the counsel of the young men, saying, My father made your yoke heavy, but I will add to your yoke: my

father chastised you with whips, but I will chastise you with scorpions.

15. So the king hearkened not unto the people; for it was a thing brought about of Jehovah, that he might establish his word, which Jehovah spake by Ahijah the Shilonite to Jeroboam the son of Nebat.

16. And when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

SILENT PRAYER—"*There is but One Mind in the universe—the Good Omnipotent.*

A divided mind is to be deplored. It may end in a division of soul and body. Those who get into their minds the idea that they have enemies who are plotting against them, usually become mentally unbalanced. In order to develop harmoniously, the mind must have some central idea around which it builds its kingdom. This central idea should be of the highest—in other words, God. When man has centralized his kingdom in God he becomes true, pure, honest, righteous in all ways, and just in thought and deed.

Solomon in his early reign was all this, but he did not stand up under prosperity. The sensuous nature became dominant, and he had to levy heavy taxes upon his people to keep up the expenditure of substance. When man revels in the sensuous nature, as did Solomon, the vitality of the whole organism is drawn upon. Thus all the people of the kingdom are taxed. When this is carried to a point where the God-loving man loses his original character and becomes a conceited profligate, we are informed in Scripture that Solomon died and his son Rehoboam reigned in his stead. It has been said that "Solomon had a thousand wives, but only one son, and he was a fool."

Rehoboam is the selfish ignoramus that a thousand sensuous thoughts has brought forth in the man. Give yourself up to the sense side of your mind wholly and you will eventually find your kingdom divided. No man can divorce himself from God and be sane. He will sooner or later develop some phase of mental aberration.

But the natural unity of the system seeks to sustain

"Thy rod and Thy staff they comfort me."
"Thou hast anointed my head with oil; my cup runeth over."

itself. There is always a strong natural tendency toward unity and homogeneity in the man constitution. This is innate in its very being.

The ten tribes that have revolted, and set up a separate kingdom in the mountains of Israel under Jeroboam, represent a certain intellectual rebellion against sensual excess. These strive to harmonize and unify the nature, but the thoroughly sensualized Rehoboam will have none of it. Listening to the young men of his realm, who represent the inexperienced, he meets all advances with a wild threat of further tyranny and greater burdens.

Judah represents the central faculty of consciousness. It may be roughly described as the focal point of body organization. Its physical expression is the spinal cord, yet this is but the visibility of an invisible energy. This energy or mind-substance at the very center of the man is susceptible of the highest and the lowest. It is the serpent that may resist Divine Wisdom and crawl upon its belly in the dust of materiality, or it may be lifted up and exalted to the most high place among the faculties of man. When it is sensualized it becomes Judas, who had a devil. It is related that the only tribe that followed Rehoboam was Judah. Thus persistent sensuality vitiated the very core of the man, and he lost complete control of his other faculties. This is often observed in people who have lived on the sense plane until they are animals in human forms.

Yet it is hinted in verse 15 that this division of the kingdom was "brought about of Jehovah, that he might establish his word." "God works in a mysterious way his wonders to perform," and it is not for us to say that those in the depths of sense consciousness will not work out their salvation in due season.

"But one thing is needful." Seek that. "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord forever." That I may dwell in the consciousness of omnipresence is the one thing needful.—*Washington News Letter.*

SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help, if you have faith in the power of God.

We will pray to the Father in secret and he will reward you openly. This promise is being daily fulfilled in this work.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you, full measure, heaped up, pressed down and running over."

All letters are confidential.

UNITY SCHOOL of CHRISTIANITY
SILENT UNITY DEPARTMENT
Tenth Street and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

October 20 to November 20, 1918

Held daily at 9 p. m.

"Thy rod and Thy staff they comfort me."

PROSPERITY THOUGHT

October 20 to November 20, 1918

Held daily at 12 m.

"Thou hast anointed my head with oil; my cup runneth over."

THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Kansas City, Missouri, in the 10 a. m. Silence from October 16 to November 16, 1918:

October 16 to November 1—Jeremiah 17:7-8: Blessed is the man that trusteth in Jehovah, and whose trust Jehovah is. For he shall be as a tree planted by the waters, that spreadeth out its roots by the river, and shall not fear when heat cometh, but its leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

November 1 to November 16—Proverbs 16:3, 20-21: Commit thy works unto Jehovah, and thy purposes shall be established. He that giveth heed unto the word shall find good; and whoso trusteth in Jehovah, happy is he. The wise in heart shall be called prudent; and the sweetness of the lips increaseth learning.

EXTRACTS FROM LETTERS

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

You should give thanks for the things that seem to throw you out of poise, for they are but opportunities to rise to higher planes of consciousness. The sturdy oaks and the strong, wonderful, beautiful pine trees of the mountains do not grow in hot-houses, shielded from every element that would try their stability. They are in the open, and the storms that beat about them, cause them to take deeper root, a firmer hold in the mother earth, and to develop hardiness and strength to stand erect and glorious no matter what comes against them. We must be strong, sturdy, powerful Sons of God, triumphant over every limitation, able to meet people and the affairs of life in a consciousness of the allness of

Spirit, and of our own Christ dominion and power, so that we may get good out of every experience. In this consciousness we soon find that nothing can be against us when God is for us, but all things do indeed work together for our good.

Please see the article, "What a Wondrous God is Ours," in the October 20, 1917, Weekly Unity. Trust in God for your supply, being fully assured that it is not limited to the income of which you write, but is abundantly sufficient to meet every need that arises.

In realizing your oneness with Eternal Youth, years will bring understanding and strength, not age. As you become more firmly rooted and grounded in the Truth, you will rise out of the narrow bounds of personal consciousness into the universal; instead of thinking about personality, with its personal rights and desires, you will think about the Universal Spirit of Truth, and will rest in the consciousness that it will bring good to pass and restore you to your Divine birthright of poise, dominion and prosperity.

* * * * * *

While you would not deal unjustly with another, you believe that others can deal unjustly with you. This thought of injustice must be entirely erased from your consciousness. Your talent is God's, and is yours only to use for the highest good of yourself and your fellowmen. Perhaps you have been using your talent unwisely through writing sentimental words and music—words and music that stimulate the lower emotions of man— instead of composing that which is spiritual, inspiring, purifying, regenerating, and uplifting. If you are true to the Spirit, and are bringing forth that which is spiritual, and have confidence in God as your protection and guide, you will find the justice you are seeking because you shall have placed yourself under the Law of Divine Justice.

Hold the following Word daily in prayer, realizing its Truth:

"I daily use the faculties and talents God has given me, for his glory and for the highest good of myself and all mankind. The Christ mind in me now gives me

wisdom, understanding and power to express Divine Justice, Harmony and Success."

* * * * * *

The heavy feeling that you notice around your heart, after talking to people about the Truth, comes because you talk from the personal consciousness. You get so zealous in the intellectual consciousness that it uses up your substance and afterwards you feel depleted. From the pit of the stomach to a point back of the heart, there lies a great nerve center, and the metaphysician knows this Center to be the Seat of Substance.

You need a greater realization of God as your never-failing, abundant, ever-present Life, Substance, Strength, Wisdom, Harmony, Order and Peace. When you are led to talk Truth to any one, let your words come from this inner realization and not so much from the outer or intellectual understanding. In this way you will feed yourself, as well as your hearers, and will experience a sense of fullness and satisfaction after talking, rather than an empty feeling. Please see the inclosed booklet on "Conservation."

* * * * * *

Your friend is probably right in the midst of us now; his soul has been so long in the habit of being in this locality, among these people, and in a certain line of work for so long, that the habit would not be easily or quickly broken. Again, one cannot go anywhere in Spirit, since Spirit is everywhere present.

You ask if he is conscious of what you are doing and thinking, and if you could talk to him. He has let go of his body and of the brain, and the five senses. Did you ever try to carry on a conversation with another, without using the facilities of the body? If one has trained his soul to send and receive thoughts, without the use of the physical senses, there is no reason why one could not communicate with another soul who was likewise developed, even though one had separated from his body. However, these communications would be fragmentary and unsatisfactory, because the mind would be separated from the brain, which is the functioning point of thought intelligence.

Even if you could communicate with other souls and learn their concepts and beliefs, would it not be much more profitable to give your attention to developing the Absolute Christ Mind within? Since you can communicate direct with the one All-knowing Mind, the Source of all Wisdom, Life, Love, Substance, etc., why limit yourself to the concepts of individuals?

Man is immortal being, and the body is his vehicle of expression. All of us have lived many times before. We have built up family relationships. We have died over and over again, and been born again in the flesh. Sometimes we have severed former personal ties, and sometimes we have expressed again with the same individuals. Some of the people about you may, at one time, have been much closer to you in a personal relationship than some of your friends in this incarnation. These people may be working out problems in life that you were instrumental in forming in some past life. If so, you are indebted to them, and the only way you can fulfill your obligation is by introducing to them the Truth, which frees and makes whole. Can you afford to spend your time in inertia and depression, when so many people need to be fed with the spiritual manna?

* * * * * *

According to Truth, the innocent do not suffer; suffering comes only to those who are negative to the Truth. If one is unjustly dealt with by another, it is because he has not known how to realize the All-powerful justice of Christ. When one undertakes to demonstrate he must feel that he is working in conjunction with Divine laws which cannot and do not fail.

You speak of a person who cannot see his faults being excused under the Law. A person, who does not set into operation the Divine laws through effectual prayer, is not excused because he knows not the law. If one wants health, he must come into right relation with God. God's laws work without variableness, neither shadow of turning.

God's will is good will, health and prosperity. If a person does not know God's will, he is in ignorance, in poverty, ill health. Sorrow and tribulations come

through not knowing God and his laws. Necessity very often brings a person to feel the need of God, to search for him and to find him, but God does not "afflict." God does not punish; he loves.

* * * * * *

It is very evident that our friend is having an opportunity to break up in her consciousness certain ideas pertaining to the *family*. If she will work this out in her own mind, holding that she is spiritual being, governed by the law of good, and that she is no longer in bondage to ideas of flesh and blood, we feel that she will break the hypnotic influence now emanating from her daughter. She need not be discouraged at the thought that a "break must come" for every new state of consciousness is preceded by a breaking up of the old. Have you thought that you might be depriving Mrs. B. of valuable assistance through feeling that you cannot write her plainly because her daughter might open the letter? This is just another phase of personal hypnotism. Students of Truth are about their Father's business, and they are under obligation to let their light shine regardless of personality. Jesus rendered us a great service when he pointed out our shortcomings.

* * * * *

As each overcomer progresses in his spiritual unfoldment, there comes a time when outer things seem to fail and drop away, and then he realizes the need of a deeper inner work. The Truth must be inwrought in the very depths of the heart and in the body-consciousness. In other words, the Law must be written in the inward parts. This is done through the power of the Spirit of God within man. It is not the outer word of Truth that does the desired overcoming, but it is the Spirit within that works according to the understanding and spiritual realization of the one speaking the Word.

When one has found the kingdom of God within him, and has built up an abiding consciousness of life in the body, having let go of the idea that life comes and goes, his good will become permanent even in outer demonstrations. The one who is centered in God, is not governed or controlled by things in the outer. Man, conscious of spiritual power, is master of circumstances.

WHAT THE WRITTEN WORD HAS DONE

We asked for an expression from our readers of the good they had received from Unity literature, offering some small prizes for the twenty best responses. As a result six hundred people wrote to us, letters and articles bearing testimony to the efficacy of Unity literature in helping them to a better understanding of life.

It has taken all the extra time of our editorial force to read and classify these outpourings of many full hearts and minds—and we have not even yet decided which should receive the prizes. Every letter tells of the marvelous results of the application of the Law which the literature points out, and it is like reading an interesting continued story to go from letter to letter, one climax following another in rapid succession.

These letters are such good reading that we have decided to publish a few of them. These have not been awarded any preference in the contest, but are selected from many just as good. We are sure our readers will be helped by these eloquent outpourings of full hearts.

GERTRUDE SLAUGHTER, *209 N. 1st St., Fairbury, Ill.*

For thirty years, I went stumbling along, meeting all sorts of adverse conditions, always trying to do what seemed right, but not being able to rise into a place of power and dominion. Then I came to the place where I felt I must understand why everything seemed to be going wrong.

I wanted to find God, but he seemed so far from my consciousness that none of my prayers were answered and so I stopped praying. Finally I was forced, by ill health, to do nothing but rest.

Gradually I became calm and peaceful in thought, and after a few weeks of just *letting go* of everything, I was given a Unity Magazine by a friend. At first I could understand but little of its contents, but it seemed to me that here in the study of the Unity literature I might find the *Something* that my soul longed for with such earnestness.

After two months of constant reading, I wrote for the Unity Correspondence Course of Study, feeling sure that in this course I would find the foundation principles upon which this school was founded. With the first lesson I was

lifted up into the spiritual realm of thought and O the joy of finding God, right in my own heart! I experienced the perfect bliss of heaven; but after a while the happy feeling was almost smothered by the adverse thoughts of mortal mind. At this stage of my soul's development, "Lessons in Truth," by Emile Cady, was a wonderful help.

Then I became a member of the Silent Seventy Department, and I think every tract published by the Unity School passed through my hands, also the Weekly Unity issues and the magazines. I read all the literature that came to me, before passing it on to others, and, gradually, understanding was developed until I was able to grasp the contents of "Christian Healing," by Charles Fillmore.

At present, I am letting the will of God develop in my consciousness. I realize that my ideas must come from Divine Mind, and then I will *feel poised* in the Universal Spirit.

I am now studying the last lesson of Part One of the Correspondence Course. I have been *wonderfully helped* by all the literature published by the Unity School, but to me, the Course of Study, stands out above everything else as the guiding Light to Truth.

I have often asked help and advice from the "Silent Unity Department," and have been benefited in body and affairs, but most of all do I recognize and appreciate the impersonal loving-kindness of the Universal Spirit which prompts the help sent out from this department, and which I *feel* whenever I receive a communication from them.

The most satisfying of all the many Truths taught by the Unity School are: The true nature of God; man's relation to him: The place man's body has in Being; how to spiritualize the body: How Jesus Christ saves man out of mortal mind into immortality; and why there is no other name under heaven, given among men, whereby we can be saved: The spiritual interpretation of the Bible with respect to the soul's development: and the One Truth of Being—Christ made manifest. The Unity School is doing a wonderful work in the world, and may it never cease to endure.

MRS. E. C. FARRELL, *366 Main St., Aurora, Ill.*

In 1910, my daughter, then ten years of age, contracted a sore throat during an epidemic in the school. She had always been a particularly strong and healthy child, and so threw off the throat infection easily, but did not recover her normal physical vigor. After several weeks of increas-

ing languor and weakness, I observed a slight dropping of one shoulder, which increased alarmingly, in spite of constant admonitions and efforts to stand erect. Finally, I called a medical doctor. An examination disclosed a curvature of the spine, so pronounced as to startle the physician into a cry of dismay. He advised me to remove the child from school at once, and he arranged to come the following day to take measurements for a surgical corset, saying that there was no medicine that would avail.

My husband being absent from home at this time, I was obliged to face the situation alone, and I passed through a period of grief and panic impossible to describe. As calmer thoughts superceded the storm of feeling, I came back to the Truth which I had been imbibing from several months' reading of Weekly Unity. Calling to me my two little girls—the younger one was seven years of age—I talked the matter over with them very fully. They had been reading Wee Wisdom for some time and we had spent much time in consideration of the things taught therein. Childlike, they had readily grasped the Truth and when I said to them, "God is love and he is everywhere. Our bodies cannot be sick because God is in them and he is perfect health," they were ready to coöperate with me in Absolute faith.

As for me, probably my realization that all human aid had failed me, and that only Divine Principle could help, lifted me closer to God than I had ever been before. The entire night was spent by me in realizing the Omnipotence and Omnipresence of his love, and when morning came and examination of the spine showed no trace of a curvature, I could not believe the evidence of my senses, and called the physician on the telephone, asking him to come out. He said he would upon his return from a call he was about to make. He said that as I had had the child lie in a very straight position during the night there would, of course, be some temporary straightening of the spine, but added, "Examine it at four o'clock this afternoon." This I did and found again the miracle of an absolutely straight spine.

The next day, upon the doctor's return, I again talked with him on the telephone, asking him if it could be possible that the light, or some other circumstance, had misled us—if the curvature we had seen could have been an illusion. He assured me that we had not been mistaken, and affirmed that the measurements I had assisted him in taking, were ample proof of the curvature. I knew then that he thought me self-deceived and I almost wondered if it were not true.

That afternoon he came, made another examination, took measurements, looked puzzled, went over his ground again, finally saying, "You are right; there is no curvature here." When I told him my experience, in detail, he shrugged his shoulders and said, "I can only say, the curvature was there and now it is not." He is a man of long experience and of unquestioned standing in his profession.

There has never been the slightest return of the trouble and through the eight years since this remarkable healing my daughter has been in perfect health.

This is only one of the great things, and small things, that the study of the Truth, as presented by the Unity School of Christianity, has done for us.

MRS. O. H. MARTIN, *1235 Ohio St., Waukegan, Ill.*

I have been reading Unity literature for three or four years, and I can truly say I am a new creature in Christ Jesus.

I was the most discouraged and despondent person imaginable. I was in poor health all the time, full of fear, always looking on the dark side of everything, and about ready to give up. I saw nothing in life worth while; all that we got we had to work hard for, and there was nothing before me but a meager existence and a life of trouble, sorrow and suffering. I thought it was God's will for us to suffer and bear it patiently, although I could not see that we got any better by it, or that it benefited the world in any way; and knowing God to be a God of Love I could not understand. In my agony and despair I cried out to God. He heard me, praise his holy name, and answered me, as he always does when his children call upon him in earnest desire. Soon a lady came to my house with Unity. I had read everything of a religious nature that came my way for a good many years, having been a church member, and a seeker of Truth. But always there was a feeling of emptiness, as of something missing, I knew not what. I read "Leaves of Healing," published by Dowie, and I was very happy for a time. He taught that God was the true healer. He also taught some good things about eating, and when he started his Zion we moved up there with high hopes. But alas, all was vanity and vexation of spirit! and we came away. I said to my Father in heaven, "I will from henceforth have nothing to do with any man's religion," and from that time we never went to any church, and I never read any literature of a religious nature except as I would

read any newspaper. Religion was nothing to me. I said to my Father in heaven, "You know that I am thy child; you know I have given myself to thee in the best way I know. You know I don't know anything, but thou knowest all things, even my inmost thoughts. Thou knowest how I long for the coming of the Christ to reign on earth; Lord, here I am, show me what I must do. I am waiting till my Lord comes. I will not run after any man's religion. I look to thee alone." Then it was the lady brought me Unity literature. I had been talking to her in that discouraged, despondent way, and she told me she had some books and tracts which, if I would read them, would give me a new light. I told her I would read them, but of course I thought they were just like all the rest that I had read. One day it was snowing and blowing and I was feeling just like the weather. This friend came to the door and handed me a Unity Magazine and a few tracts, and I sat down and read them. I am positive the Christ was standing right back of my chair pointing to the words and saying to me "See, there is my message to you; there is the answer to all your questions. See how you have blundered along all these years. I am right here with you, have been with you always, but you have been too blind to see. I said, Lo, I am with you always, but you did not believe." I did not see him because my eyes were holden, but I felt his presence and I knew in my heart what he said to me. He was so kind, so gentle, so loving I was not a bit afraid. I did not even cry, something which I often indulged in in those days. When I had finished reading I felt as if I had a square meal, the first really square meal I had ever had. My husband came home and instead of inquiring if dinner was ready as he usually did, he looked at the new magazine and he too began to devour it like a hungry man does his dinner. Then he read the tracts and never said a word to me until he had read them all.

By this time I was out in the kitchen busy getting the meal, and was singing praises to my God, for I was seeing the dawn of a new day. When my husband had finished everything in sight he came out and wanted to know if I had any more. When I told him how I got them, he said, "we want to subscribe for the literature." From that time I have been a different woman. I have had a feeling that I stand on the rock, which is Christ; that his truth is my shield and my buckler and that I am free in Christ Jesus. I am not in bondage to any man, and I know that my Father approves

of all that I do because I aim to do his will. Praise his holy name! My heart sings his praises all the day! When we subscribed and began to read both monthly and weekly Unity, there were many things that we did not understand and I asked God to open our understanding. Then I read about "Lessons in Truth," by Emilie Cady, and the Spirit prompted me to get it, but we were very poor at that time, my husband having no work, so we sent for a Prosperity Bank instead. Still it seemed I could not spare the money for that book, but I told the Lord about it and the book came as a birthday gift. I had to read some of it over and over, and some things were hard to swallow, but I said, "Lord, take my hand and lead thou me on," and he did. If I were to tell you of all the blessings that have come to me through reading Unity literature it would make a great book. I want to take the Correspondence Course, but I am looking to my Father to provide the means, and the time for study. I want to prepare myself so I will be better fitted to be a useful instrument to further the kingdom of God in the earth; for this cause came I into the world. My Lord has gone before; I have only to follow in his footsteps.

When we began taking Unity, you were publishing dreams, and advising us to ask the Father to show us the meaning of our dreams. I did this and the meaning would always come to me clear and plain. My dreams were always messengers of peace and plenty or of some promise of security. I had been wandering in the wilderness so long, and was so full of fear, that the dear, loving Father had to continually assure me of his solicitude and protection. Often after the meaning of a dream had been revealed to me I would feel the power of God through my whole being, and it thrilled me with new life from on high. I am very happy. I know that I and my Father are one, and that all that the Father hath is mine. This is only a tithe of what Unity has brought to me. I want you dear friends to know that every word I have written is a blessing from my Father's storehouse of universal supply. That you may be bountifully rewarded for what you have done for me is my constant prayer, and I know my Father hears me.

R. B. McCalley, *1016 8 N. W., Washington, D. C.*

In the midst of a busy life, I cannot find time to pause long enough to narrate *in detail* all the blessings I have experienced by the reading and study of Unity literature,

such as Weekly Unity and Unity Magazine, "Lessons in Truth," by H. Emilie Cady, etc.

When I was, according to human thinking and reasoning, a helpless and hopeless wreck, of no use to myself or others, preparing to undergo as a last resort, a most awful operation, my good wife, in her desperation, sought the aid of a godly man, who held to views about life and health practically the same as those entertained and emphasized by the Unity people. Through the instrumentality of this man God wonderfully blessed me and I was saved from the operation.

Shortly after this a copy of Unity Magazine came into my hands. It was full of rich nuggets of Truth that appealed to me. I became deeply interested and a new hope and inspiration thrilled and filled every fiber of my being. I said to myself: "I will be the man God intended me to be—strong, healthy, robust vigorous, pure, clean and God-like."

I subscribed for Weekly Unity. Then my wife wanted Unity Magazine, and the two papers have since been regular visitors to our home, bringing inestimable benefits.

When I became acquainted with Unity literature I was unable to make a living and was a care and burden to my faithful wife. Conditions began to improve almost immediately. I was restored to health and naturally business possibilities expanded. A very unexpected position came to me, and steadily we have moved onward and upward until now we have a nice business of our own which affords us a comfortable living. We constantly breathe the atmosphere of harmony, bask in the sunshine of Divine love, adhere firmly to the constructive side of every proposition, never believe that anything we undertake can be a failure, and are sustained, prospered, strengthened and protected by the Spirit of the kingdom of God within us.

In innumerable ways, we are so much better off than we were when the first copy of Unity Magazine came into our hands that we continuously bless and praise the day that brought us in touch with Unity literature.

We *know* from varied experiences that Christianity, as taught and expounded by the Unity School, will heal all manner of disease and remove all the inharmonies of life.

One of the most inexcusable absurdities and slanders upon the character of the Christ is to assume, as many apparently do, that he brought into the world, during his personal ministry a perfect and instantaneous method of healing

disease, and then by his own volition, withdrew this great boon from the realm of human grasp, practicability and usefulness, and by so doing left sick and suffering men, women and children to grope their way amid the mazes, labyrinths, experiments, failures and uncertainties of Materia Medica.

HEALTH

Eureka Springs, Ark.—I received your letter, with prayer to be repeated for Mr. McK. regardless of appearances, and I kept it up until I was almost discouraged. At last, the terrible itching caused from eczema, subsided and he slept for three days and nights. When I went to bathe him on the third day, every sign of the eczema had disappeared. I give God the glory. My husband is 79 years young.—*Mrs. G. McK.*

Owasso, Mich.—For about five years I had an abscess on my upper gum and although I was repeatedly treated by first class dentists, I failed to get any help whatever. It would fill with pus every day, would become very large before breaking, and not knowing when it would break I sometimes swallowed the pus. Finally I heard of Truth and Unity, and was healed of the abscess as well as many other things. God bless and prosper you dear people.—*Mrs. B. S. J.*

Manhattan, Kans.—My husband who had small-pox, was wonderfully healed. He began to improve immediately after asking you for prayers, and was very soon over it. We are very thankful to God and Unity.—*Mrs. D. H. S.*

Kansas City, Mo.—My sister-in-law was sick in bed six weeks, three doctors having given her up. She was delirious and someone had to be with her continually. I prayed for her all Saturday night and when I came home Sunday, I called up Unity, explained her condition, and asked help. The result was that on Tuesday she asked for a bath, and after the bath called my mother up over the 'phone. She has been feeling splendid ever since, and is able to look after her business and do her work. Thanks be unto the Father.—*Mrs. A. St. C.*

Fairbury, Ill.—I wrote you for prayers for my little daughter, who had hurt her head. She had fever, was blind, vomited, and appeared to be in severe pain. In a few moments after writing for prayers she was easier, and by morning she was all right. I thank God for his healing power.—*Mrs. B. B.*

Grand Rapids, Mich.—My oldest daughter had been having a severe toothache, was very nervous, and could not sleep because of the pain. The dentist seemed unable to relieve her. This afternoon I held a healing thought for two hours. During this time she fell asleep, and when she awoke the swelling and pain had gone, and the gum looked normal. I could give you many instances of the healing power of Christ.—*Mrs. C. D. K.*

Pensacola, Fla.—I thank you for the help I have received through your prayers, and the constant study of these blessed Unity books. I now read without my glasses for the first time in four years, after wearing them for over thirty years. Also the cancer, for which I asked prayers is now entirely healed. With these demonstrations to strengthen my faith, I believe that I can now stand alone in this blessed Truth.—*L. E. W.*

Defiance, Ohio—Our son was seriously hurt and double pneumonia set in, but immediately after sending the message to you he began to recover. The terrible fever left him to return no more. His arms knit without pain. The doctors and nurses and all who saw him said he could not live, but thank the dear Lord, he recovered quickly. This statement was constantly in my mind, "All things are possible with God. Praise and bless his most Holy Name."—*Mrs. L. M.*

Tuscon, Ariz.—Many thanks for the almost instantaneous healing of my eyes. Glory to God!—*E. B. R.*

PROSPERITY

New York, N. Y.—Health and prosperity are manifesting abundantly in my life and affairs. The acute rheumatic pain left me about a week after I wrote you. Thank God! Also my rooms are filled. I call down all the blessings of God upon you dear Unity people, who have helped me to the Truth; who have helped me realize that God is the Omnipresent Spirit, and that from his abundance we are supplied.—*Mrs. A. S. J.*

St. Louis, Mo.—I wrote you about my husband being out of work, and unable to hold a position because of his drinking; and that we wanted a home of our own. All this has been demonstrated, for which I am grateful. My husband became a mechanic and makes very good wages. He has held the same position since last January, and is now free from the drink habit. We have had a nice little home since the middle of last month.—*Mrs. R. C.*

Hillsboro, Wis.—I wrote you for prayers for prosperity, and God has been with us and guided us through everything. My son's wages were raised, and we were helped in many ways. May God bless you in your wonderful work.—*Mrs. E. V. H.*

University City, Mo.—I wired you at six o'clock on Sunday evening, asking prayers that a damage suit be settled satisfactorily out of court, and at ten the same evening, the lawyer on the opposing side called my lawyer and told him they would like to settle out of court, if possible. Previous to that time they would not listen to a settlement of that kind. We met at seven the next morning and the case was settled satisfactorily to all.—*F. W. S.*

Pompton Lakes, N. J.—Within a few days after I had written you for prayers, I secured an excellent position. I sincerely thank you.—*O. V. H.*

Tacoma, Wash.—I thank you for your words of encouragement and your prayers. Some money, which was owed us, came very unexpectedly. My husband has been so successful in his business, that we feel we are now on the way to prosperity. Also my health is much improved.—*H. S. H.*

Cleveland, Ohio—I wrote you for prosperity prayers, as I had been trying for several weeks to rent three rooms, but all in vain. The day after I wrote you all three rooms were rented. I am thankful to you and God for the change in my affairs.—*Mrs. A. F. M.*

San Bernardino, Cal.—I enclose a love-offering for your prayers for my husband's position. He got employment from a most unexpected source and is now working every day.—*N. R.*

New York, N. Y.—I wrote, asking your prayers, for the sale of our house, which had been standing empty. It was sold within one week after my letter was sent. We are thankful to you for your help.—*Mrs. B. L. S.*

Tarmouth, Maine—I wrote you for prayers that I might rent my rooms, and within one week the rooms were filled. I love the Truth more and more every day. Praise his Holy Name!—*Mrs. L. T. P.*

TRANSFORMATION

Des Moines, Iowa—For over a year I had a claim of tuberculosis, but I feel now that it is a thing of the past. But the spiritual enlightenment from reading your literature has been far greater than all else. I am grateful for the

knowledge I have of God and his laws.—*Miss E. P.*

Denver, Colo.—We have sold our house and bought another that just suits our needs. It is a wonderful place. Truly God's Law of harmony is fulfilled in our affairs. We are so grateful for your prayers in our behalf. It was wonderful the way things worked out in connection with this transfer. The people connected with the deal seemed just the right ones, and I am sure we are all greatly blessed and prospered. The next morning after receiving your telegram in reply to ours about mothers rheumatism, she was easier, and she has been getting better ever since. She wishes me to thank you for your blessed ministrations.—*Mrs. M. J. C.*

Greenwich, Conn.—All is well with my dear husband and myself. For a time it looked next to impossible for us to come to an understanding, but a change came suddenly. Thank God and you dear Silent Unity friends. I am so happy, and I have complete peace of mind. My husband joins me in expressing gratitude.—*E. G. F.*

Del Norte, Colo.—Thanks to God, through you, I am well. I can receive such blessings in prayer, and in reading the good books that you send me. Everything is changed since I have found my dear Father within me.—*Mrs. I. S.*

Alameda, Cal.—I thank God for the many ways in which I have been helped. He has given both myself and husband health and strength. He has shown us the way in our money troubles. At times it was very dark, but now the way is brighter.—*Mrs. J. S.*

PROTECTION

Auckland, N. Z.—A few days ago our little girl crawled to the edge of the balcony and fell down the steps. The height is a little over five feet perpendicularly. She was crying when we picked her up, but we declared God's protecting care for her and examination proved she had only received a few scratches on the forehead. Three days later there was no sign of any trouble.—*Mrs. C. C. L.*

San Francisco, Cal.—Last Monday at 7 a. m. a fierce, terrible fire broke out one-half block from my home. I stopped quite still and declared the Truth. The wind changed, a little rain fell, and at 8:45 a. m. I went to work, knowing we had been saved by God's power in direct answer to prayer. The fire leaped a block of flats and burned those on the far side from the fire first. I thank God and Unity for my quick, swift, "delivery from peril."—*A. L. K.*

PUBLISHERS' DEPARTMENT

UNITY is published on the 15th of every month by UNITY SCHOOL OF CHRISTIANITY (Incorporated) Tenth and Tracy Ave., (Unity Building), Kansas City, Mo.

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TERMS OF SUBSCRIPTION

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Unity Magazine one year, in Kansas City, Mo..... 1.25
Unity Magazine one year, in Canada..... 1.12
Unity Magazine one year, all foreign countries..... 1.25

Sample copies of *Unity Magazine*, *Weekly Unity* and *Wee Wisdom* will be sent gratis upon request.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE.

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of Unity Magazine was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expired last month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your renewal and mail it to us. We will understand that it is your renewal.

MOVEMENT OF TEACHERS SENT OUT FROM THE UNITY CENTER IN KANSAS CITY, MO.

Topeka, Kansas, has called Mrs. Jennie H. Croft, Unity Librarian, to give a course of lectures and lessons for the Unity Society of Practical Christianity of that city. Mrs. Croft will open her work in Topeka on Sunday, October 20th. The program covering two weeks' meetings follows:

PUBLIC LECTURES

Sunday, October 20, 11 a. m., "Practical Christianity a Living Religion."

Tuesday, October 22, 8 p. m., "The Promised Land."

Thursday, October 24, 8 p. m., "Individual Responsibility."

Sunday, October 27, 11 a. m., "The Universal Trust Company."

Tuesday, October 29, 8 p. m., "Sons of the Promise."

Thursday, October 31, 8 p. m., "Eternal Life."

CLASSES

Mondays, 2:30 p. m., "The Bible." Wednesdays, 2:30 p. m., "The Way of Silence." Fridays, 10:30 a. m., "The Twelve Powers of Man." Fridays, 8 p. m., "Prosperity." Consultation by appointment.

ITINERARY OF MR. RICHARD LYNCH

Beginning on Sunday morning, October 20, Mr. Lynch will address the Unity Society of Detroit, Mich., at their headquarters, Room 56, 213 Woodward Avenue, on the subject of "Practical Christianity." On Monday and Tuesday evenings, October 21 and October 22, at 8 p. m., Mr. Lynch will deliver the following addresses: Monday, "The Value of the Silence;" Tuesday, "The Key to Health."

The next stop will be at Cleveland, Ohio, where Mr. Lynch will give a series of lectures and lessons covering a period of ten days. The Unity Center in Cleveland is located at 10427 St. Clair Avenue. The following program is arranged: Thursday evening, October 24, 8 p. m., subject, "The Message of Unity;" Sunday afternoon, October 27, 2:00 p. m., subject, "Finding the One Great Source;"

Sunday evening, October 27, 8 p. m., subject "Health and Christian Healing;" Tuesday afternoon, October 29, 2:30 p. m., subject, "How to Enter the Silence," Part One; Wednesday evening, October 30, 8 p. m., subject, "Man, the Master Builder;" Thursday afternoon, Oct. 31, 2:30 p. m., subject, "How to Enter the Silence," Part Two; Thursday evening, October 31, 8 p. m., subject, "Wealth, Your Divine Birthright."

Columbus, Ohio, makes the next call for Mr. Lynch's services. At Rankin Hall, 22 West Gay St., the first address will be given Sunday morning, November 3, at 11 a. m., subject, "What Is Practical Christianity." The following series of addresses will be given during Mr. Lynch's stay in Columbus: Monday evening, November 4, 8 p. m., subject, "The Significance of the Silence;" Tuesday, November 5, 8 p. m., "The Healing Law and Health;" Wednesday, November 6, 2:30 p. m., "The Way of the Silence;" Friday, November 8, 8 p. m., "Wealth, Your Divine Birthright;" Saturday, afternoon, 2:30 p. m., "How to Enter the Silence."

All of the above-mentioned lectures and classes are open to the public. Interviews, advice and healing can be arranged by appointment.

Miss Kate M. Nevill, one of the Field Lecturers of our School, has been attending a Truth Conference at Dr. Schroeder's Church of Practical Christianity in St. Louis. Miss Nevill addressed 600 people at the Sunday morning conference, her subject being, "The Significance of Practical Christianity." There was an audience of 800 at the Tuesday evening session of the Conference at which Miss Nevill spoke again. Some of the other speakers were, Mr. Leon Greenbaum, Mrs. Nettie Greenbaum, Mr. H. T. Wiegel and Rev. H. H. Schroeder.

In November Miss Nevill goes to Oklahoma for work in the interest of Practical Christianity. Tulsa invites her for two weeks beginning November 10th. Sapulpa claims her for ten days from December 1st to 10th.

When telegraphing to Silent Unity for prayers be sure to give your street number. This will enable us to send a return wire if the case requires it.

SUBSCRIBERS MUST CONSERVE PAPER

The Unity School is requested by the Pulp and Paper Section of the War Industries Board to help conserve the supply of paper by discontinuing all subscriptions after date of expiration; also eliminate, as much as possible, free copies of magazines from being sent to nonsubscribers.

To fulfill the School's part it will be necessary to stop all subscriptions upon expiration date. This rule will be put into effect November first, and we trust our subscribers will coöperate with us by renewing their subscriptions when they are first notified.

Subscribers can also help us to comply with the second part of the Government's request by having their friends, who are not subscribers and those whom they think would be interested in Practical Christianity to send to us for specimen copies of our periodicals, and in this way we would send sample copies to only those who desire them.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Mrs. C. E. Patton, 444 Irving Ave., Rockford, Ill.

Mrs. Ferd Jornes, 121 West McCarty St., Jefferson City, Mo. Phone, 528 Blue.

Mrs. A. B. Connell, Gwynn Oak Uplands, Station F, Baltimore, Md.

Mrs. Edith Elmendorf, Route 1, Box 72, Edmore, Michigan.

Nona Watson, Paola, Kans.

UNITY SCHOOL PREFERS THE AMERICAN REVISED BIBLE

Many people today cling to the old or King James' Version of the Bible because it is endeared to them by association. It is a fact that when human nature becomes familiar with the old, old songs, old poems, old Scripture quotations, it does not want to exchange for the new. It is better to let sentiment go and receive the new than to retain the old and lose the Truth.

We prefer the Revised Version because it clears up so many obscure passages, and gives force to many weak ones. The Revised Version is prized by all of those who want the truest statements, regardless of the weakened creed and theology that may result from having the light of Truth thrown on the old Version.

Some twenty thousand errors were found in the King James' Version by the Revision Committee. Quite a number of these are mentioned in the Preface of the American Revised Bible, which is brought out by Thomas Nelson and Sons. Let us note this one instance: Under the Old Version we are commanded to "search the Scriptures," and the impression was always conveyed that in them we would find "eternal life." The revision changes the whole character of the passage, and instead of a command by Jesus to study the Scriptures, we find that he was rebuking the Pharisees for doing that very thing. He said, "Ye search the Scriptures, because ye think in them ye have eternal life; and these are they which bear witness of me." "But the witness which I receive is not from man." Instead of commending the study of the "witness," or testimony of men about spiritual things, Jesus would have his followers open to the Spirit of Truth, "who will lead you into all Truth."

The American Standard Version of the Teacher's edition of the Bible is printed in large, easy reading Bourgeois type, on imported Bible paper, with full references. Concise Bible Dictionary and Combined Concordance (or word finder) prepared especially for the American Version. Contains twelve colored maps and 25 outline maps through the text.

Another attractive feature about this Bible is the binding. We are able to procure a limited number in that excellent Keratol binding. Keratol is a beautiful and durable vegetable composition.

Unity School of Christianity will mail one of these Standard Revised Bibles to any address for $3.50.

THE UNITY PROSPERITY SERIES

The "Unity Prosperity Series" are three booklets that explain some important laws that govern Prosperity, Opulence, Success, and true riches. At present the series will contain three booklets, but from time to time we will make additions so the set will be a complete Series on this subject. The price of the present series is fifty cents for the three booklets; single copies 20 cents. The following is a partial description of each booklet:

PROSPERITY AND SUCCESS, *by Sophia Van Marter.* Success and prosperity are the result, the manifestation of superior ability. Every man and woman is naturally endowed with this ability, but through lack of understanding may fail to realize prosperity. This helpful booklet contains simple instruction for those who desire to know more fully how to demonstrate abundance, and it really meets a very great need in supplying the primary instruction for the realizing of success and prosperity.

In a manner unusually attractive Mrs. Van Marter tells a number of incidents how the people in the practical world are applying this teaching. Read the first and fundamental steps in demonstrating prosperity and success as given clearly in this booklet.

"Prosperity and Success" is bound in antiquarian cover, designed in bronze. The paper is toned antique book, and the type is large and clear. In Prosperity Edition with handmade envelope. Price, 20 cents.

WEALTH AND WISDOM, *by Jennie H. Croft.* The complete title of this new booklet is "Wealth and Wisdom *Through Mind Action.*" Wealth, like every other manifest thing, is an attitude of mind. To attain wealth, the proper mental activity must be maintained until the entire mentality is impregnated with the consciousness of riches.

At the close of each chapter there is given a valuable affirmation for meditation. These thoughts release the power contained in the words, and the mind quickly takes hold of that power and establishes a consciousness identical to that of its source. As a result unlimited success and prosperity become manifest.

Bound in a paper cover to harmonize with "Prosperity and Success," and inclosed in a handmade envelope. Price 20 cents.

GIVING AND RECEIVING, *by Charles Fillmore.* The conception of God's infinite substance and the manner in

which one may acquire this substance and bring it into visible manifestation is dealt with in this booklet. Giving is as great a problem as receiving. One must first learn to give, then the receiving comes automatically. One must learn to give not as charity, but as described in this wonderful little booklet. Printed on good book paper in large, clear type. Art cover in two colors on artistically designed Antiquarian paper. Inclosed in a handmade envelope. 32 pages. Price, 20 cents.

CHRISTIAN HEALING

By CHARLES FILLMORE

This book is a systematic explanation of the healing taught and demonstrated by Jesus Christ. It is a strong, clear, logical course of lessons; a text book on applied metaphysics. Many have been healed and in other ways helped through studying this book.

"Christian Healing" contains twelve lessons in the Science of Life. In addition to the regular lessons there are thirteen auxiliary chapters on vital subjects.

POCKET EDITION—*Flexible Binding and Thin Paper—Sixth Edition Revised.*

A very handsome volume, size 4⅜ by 7¼ inches. In limp binding, large type, round corners, and gilt edges. Each book is silk sewed, bound in Keratol, and sent in a neat individual box. A silk bookmark is placed in each volume. Price $2.50.

TRENCH EDITION—*Pocket Size.*

Bound in khaki for soldiers. Thin paper and large type. Price, $1.50.

CLOTH BINDING—*Sixth Edition Revised.*

Bound in dark green cloth. Printed in 12 point type on good book paper. Binding and top stamped in gilt. Price $1.50.

PAPER COVER—*Sixth Edition Revised.*

This new edition is also printed in large type (12 point). In the paper cover "Christian Healing" sells for 75 cents.

Six assorted recent issues of Unity Magazine will be sent to any address for 25 cents. The magazines sent will be ones taken from our surplus files, and will therefore be our choice. Unity School of Christianity, Tenth and Tracy Avenue, Kansas City, Mo.

UNITY BEAUX ARTS SERIES

Many editions of this Series, amounting to over 300,000 booklets in circulation, prove that the Unity Beaux Arts Series contains something worth while for the world. In these booklets are found many of the essential truths of life.

The series consists of six booklets, all uniformly printed in large, clear type on heavy paper, with artistic cover. The name of the series has been taken from the beautiful Beaux Arts cover in which the little volumes are bound.

The following booklets are contained in the Series: "All Sufficiency in All Things," by H. Emilie Cady; "Directions for Beginners," by Charles Fillmore; "Finding the Christ in Ourselves," by H. Emilie Cady; "Trusting and Resting, and in His Name" (two essays), by H. Emilie Cady; "The Practice of the Presence," by Jennie H. Croft; "God's Hand and Loose Him and Let Him Go" (two essays), by H. Emilie Cady.

We call your attention to the special price of $1.00 which is made for the six booklets when ordered at one time. Single copies are 20 cents.

APPROPRIATE SEALS

Seals bearing our National motto, "In God We Trust," are the latest innovation from the Unity Press. They are issued in response to the demand for appropriate seals, these days when millions of people are uniting in the thought of spiritual faith and trust in God for protection and deliverance. Upon stationery, magazines, and newspapers will be found this united word, "In God We Trust," and it is only fitting that seals should appear publishing it, especially when there is need of keeping before the boys in camp and service this powerful thought. Every letter and parcel to soldiers and sailors should be stamped with this seal.

Each seal is 1⅜ inches square; mucilaged and perforated; printed in three colors in attractive style. Thirty-six seals in a book, 25 cents.

When telegraphing to Silent Unity for prayers be sure to give your street number. This will enable us to send a return wire if the case requires it.

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expired last month. If the blank is placed in this issue, your renewal should reach us before the 5th of November to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

WHERE UNITY PUBLICATIONS ARE SOLD

Cal., Alameda—Home of Truth, cor. Grand and Alameda Ave.
Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 900 Black Building; The New Thought Church, 514 Fay Building.
Oakland—Unity Center 5453 Manila Ave.
Palo Alto—N. T. Truth Center, 543 Channing Way.
Sacramento—Home of Truth, 1415 L St.
San Diego—House of Blessing, 2109 2d St.; Metaphysical Library, 1024 Broadway.
San Francisco—Home of Truth, 1109 Franklin St.; California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Building; Metaphysical Library, 3d floor Rosenthal Building, 165 Post St.; Mission Unity Center, 2476 Mission St.
San Jose—Home of Truth, 144 North 5th St.
Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 West 38th Ave.
Pueblo—Lydia Keeling, 108 West 10th St.
D. C., Washington—Woodward & Lothrop, 334 Fourth Ave.; Home of Truth, 1841 Wyoming Ave., N. W.; Cora L. H. Thomas, Eagles' Wings service and rest room, 509 11th St., N. W.
Fla., Jacksonville—M. Spiller, 1712 Main St.
Ill., Chicago—Unity Society, 431 S. Wabash Ave.
Ind., Indianapolis—Unity Truth Center, 1114 Odd Fellow Bldg.
Ky., Louisville—Kaufman-Straus Co., 4th Ave.; Truth Center, 307 Bernheim Bldg.
Mass., Boston—The Metaphysical Club, 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.
Mich., Detroit—Unity Center, Room 56, 213 Woodward Ave; The Higher Thought Assembly, 213 Woodward Ave.
Grand Rapids—Mrs. Fred H. Meyer, 526 North Ave.
Kalamazoo—School of Christianity, 211 W. Dutton St.
Mo., St. Louis—H. H. Schroeder, 3537 Crittenden St.
N. J., Newark—Newark Truth Center, 435 4th Ave., near Roseville Sec.
New Mexico, Mexico City—Luis Leal, Isabel la Catelica 24, Primer Piso 7; P. O. Box 60 Bis.
N. Y., New York City—Brentano's 5th Ave and 27th St.; Goodyear Book Concern, 1400 Broadway; New Thought Publishers, 110 W. 34th St.; Emma E. Haase, 661 East 225th.

Ohio, Cincinnati—New Thought Temple, 1215-16 Mercantile Library Building.
Dayton—W. V. Nicum, 501 Conover Building.
Ore., Portland—The Metaphysical Circulating Library, 402-3 Central Building, 10th and Alder Sts.
Pa., Philadelphia—Unity Center, Room 432, Presser Bldg. Annex, 1713 Sansom St.; New Thought Book Shop, Weightman Bldg. Truth Center, 1328 Walnut St.
Germantown—New Thought Center, 6043 Germantown Ave.
Wash., Seattle—S. Louise Foulkes, 607-608 Chickering Hall, 3d Ave. and University St.; Unity Society, 813 8th Ave.
Spokane—Spokane Book and Stationery Co., 903 Riverside Ave.
Australia, Melbourne—Anna Hudson, 145 Collins St.
Canada, Toronto—New Thought Alliance, Foresters' Hall, 22 College St., Mrs. M. Hunter-Jones, Royal Pembroke, 82 Pembroke St.
Winnipeg—The Mobius Book Emporium, 258 Portage Ave.
England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; Higher Thought Center, 40 Courtfield Garden, Cromwell Road, S. W.; C. Maurice Dobson, 146 Kensington, High S. London, W.; Helen Rhodes Wallace, Bournemouth, 127 Lowther Road.
Sydney, New South Wales—Truth Center, Coles' Arcade, 346 George Street.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in November Unity Magazine:

CLASS THOUGHT
November 20 to December 20, 1918
Held daily at 9 p. m.
"He guideth me in the paths of righteousness."

PROSPERITY THOUGHT
November 20 to December 20, 1918
Held daily at 12 m.
"Surely goodness and mercy shall follow me all the days of my life."

The following new pamphlets will be ready for delivery October first. "Protection," 2 cents per copy; "A Sure Cure for Intemperance," 2 cents; "A Miracle Healing and How it Was Done," 5 cents; "The Book That has Helped Most in Business," 5 cents; "Overcoming the Medicine Habit," 2 cents; "The Occult Power of Love," 2 cents; "A Letter to Every Soldier," 1 cent. In quantities, the 1 cent tracts are 10 cents a dozen; 2 cent tracts, 20 cents a dozen; 5 cent tracts, 50 cents a dozen. Special prices will be quoted for tracts in hundred lots.

CONCERNING THE UNITY PROSPERITY BANK

Why Necessary.

Men and women everywhere are searching for, and will be satisfied with only that which is practical. When the hidden principles of life are discerned by them, they will not accept those principles wholly until their practical values have been discovered. It seems quite necessary to find a working basis for the science of life before mankind will endeavor to apply its laws; in this respect the Unity Prosperity Bank Plan supplies the demand by giving the world a practical lesson in demonstrating the truth and reality of the principles of Prosperity.

The Object of the Bank.

The Bank Plan was conceived from the idea of applying the power of thought in finances and success. We have proved that our minds have power to draw to us abundance of all good things from the Universal Source, and upon this fact the Bank Plan was scientifically founded. Its object is to furnish a simple Prosperity lesson that teaches the unfailing Law of Supply. The lesson also includes special prayers given by the Society of Silent Unity and a drill in concentration.

The Use of the Bank.

From the time that the Plan was first used it has been an extraordinary success. A great number of our readers have requested the Bank because they realized that the Plan would help them establish their prosperity on a more permanent foundation, and at the same time give an opportunity to send *Unity Magazine* to three persons who need the ministry of this helpful periodical. So with the Prosperity lessons and prayers for success there is sent a Unity Bank in which the applicant deposits the subscription price of the magazine he sends to friends. Prosperity instructions accompany the Bank. Application blank for the Unity Prosperity Bank will be found on the next page.

UNITY SCHOOL OF CHRISTIANITY,
Tenth and Tracy Ave., Kansas City, Mo.

Please give me your special prayers for increased Prosperity, and according to the Plan, send a Bank in which I agree to save the amount ($3.00) necessary to pay for *Unity Magazine* to the three following names. I will send you the subscription price within ten weeks after receipt of Bank.

1. Name.....

   Address.....

   City .....

   State .....

2. Name.....

   Address.....

   City .....

   State .....

3. Name.....

   Address.....

   City .....

   State .....

(This offer does not include *Unity Magazine* for sender unless his name is listed above as one of the three.)

Name of Sender.....

Address.....

City .....

State .....

DO YOU KNOW A SOLDIER IN THE TRENCHES?

Do you want to keep him from harm? Do you want him to know and understand the power of the protecting Word? Do you want him to come back after the war, unsoiled in soul by the terrors and temptations of that hard life?

If you do, you will be interested in what is written here: If every boy in the trenches, or in the navy could realize the truth of the words in the Psalm, "I will fear no evil, for Thou art with me, Thy rod and thy staff they comfort me," it would be a glorious victory over fear. To realize the presence of God, a man must learn the true character of God. He must be able to comprehend God as Spirit, all powerful. He must understand his relation to God and the wonderful power of the Word.

Unity Magazine and *Weekly Unity* will help the boys to understand these things. They will fill them with a new trust and courage. We suggest that you send one of the magazines to them for one year.

The dollar that you pay for this is insignificant compared to the comfort, the pleasure, the assurance and the strength that they will bring to them. With your subscription we will send the boy, free, a copy of "Bulletproof Soldiers," a booklet which tells how a London Doctor protects British Soldiers from harm.

We will also take your boy up for protection in the prayers of the Silent Unity Society and write him a letter stating that a friend over here is sending him *Unity Magazine* or *Weekly Unity* and a copy of "Bulletproof Soldiers," and that we are praying for his safety.

Fill out the blank below and send it at once to Unity School of Christianity, Tenth and Tracy Avenue, Kansas City, Mo.

Dear Friends:

I am inclosing $1.00 for which please send *Unity Magazine* or *Weekly Unity* and a copy of the booklet, "Bulletproof Soldiers," to the boy whose name appears below. Also please enter his name on the Silent Unity list for Prayers for Protection.

Soldier's or Sailor's Name is:
(State his Rank, Co., Regiment, Division, Camp or Am. E. F.)

.....

.....

Address .....

.....

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My Name is.....

Address .....

City..... State.....

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